

THE

Anti-Slavery Reporter.

Published Monthly under the sanction of the
British and Foreign Anti-Slavery Society.

Series 4. Double NOV. & DEC., 1825. { PRICE 2s. 6d. PER ANN. POST FREE,
Vol. V., No. 9. Number. { GRATIS TO SUBSCRIBERS.

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PUBLISHED AT THE OFFICES OF THE SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.

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The Anti-Slavery Reporter.

Morocco.

FOR several years past the attention of the ANTI-SLAVERY SOCIETY has been turned to the unfortunate condition of the people of MOROCCO. Month by month stories of the gross cruelties perpetrated upon Slaves, Jews, and even upon the Moors themselves, have reached the Committee in London. Our Correspondents have told us of the flogging of women ; of Slaves having to tread mortar, until their feet have been burnt off, and the victims, becoming useless to their owners, turned adrift, to drag out a miserable existence on the charity of the public.

The prisons, it was reported, "were a disgrace, even to barbarians ; the prisoners not being fed, much less clothed, and those poor wretches who had no friends to give them a morsel of bread simply died and were buried."

In consequence of the numerous reports, the Committee determined to send a Deputation to Morocco to look into the state of things there, and early in 1884 the Treasurer and Secretary of the Society visited Tangier. The information then gained did much to enlighten the anti-slavery public of England as to the reality of the horrible cruelties which had been reported at various times. The Extracts from the *Slave Trade Papers*, which we give elsewhere, show that the visit of the Deputation stirred into action the officials of the British Embassy, and that, in consequence, the public sales of Slaves have been prohibited, and persons in the employ and under the protection of the Legation forbidden to hold men in bondage.

But as time went by, letters and papers giving details still more harrowing continued to arrive in England. The Committee therefore resolved at their Meeting in November last to send out another Deputation, which should proceed to Tangier, and thence down the West Coast of Morocco as far south as Mogador. The Deputation consisted of the Secretary, Mr. ALLEN, and one of the Committee, Mr. J. V. CRAWFORD, who for a long period of years, had been connected with the Mixed Commission Court, at Havannah, and who had also held the post of Vice-Consul and Acting Consul-General for Great Britain at that Port. Mr. CRAWFORD's experience of the Cuban Slave Traders made him peculiarly fitted for the task, which, at the request of the Committee, he cordially agreed to undertake.

On arriving at Tangier the Deputation at once set to work, calling upon and interviewing such individuals from whom it was thought reliable information could be gleaned, which would be of service to their Mission.

We publish a report, taken from the *Réveil du Maroc*, of the first Anti-Slavery Meeting ever held in MOROCCO ; also a leader from the same paper, and an account from the Correspondent of *The Daily News*, all of which will be read with interest by our friends.

THE ANTI-SLAVERY SOCIETY IN TANGIER.

(TRANSLATED FROM *Le Réveil du Maroc*, Dec. 2).

LAST Monday, some of the Europeans of our town met together for the purpose of welcoming Messieurs CHARLES H. ALLEN, Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, of London, and JOHN V. CRAWFORD, formerly British Consul in Cuba, and Member of the Committee of the Society.

The gathering having taken the character of a meeting the following resolutions were adopted :—

1. This meeting congratulates itself upon the arrival of the representatives of the ANTI-SLAVERY SOCIETY, and recognises the fact that the first visit to Morocco of Mr. ALLEN has produced good results.

2. This meeting expresses its indignation at the barbarous Slave Trade which is carried on in Morocco, and pledges itself to aid the ANTI-SLAVERY SOCIETY in its laudable efforts for the abolition of this institution.

3. This meeting hopes that the ANTI-SLAVERY SOCIETY will use its utmost endeavours to induce civilised Governments to encourage their agents to renew their efforts for obtaining from the SULTAN the abolition of the traffic in negroes, by all peaceful means in their power.

4. This meeting resolves itself into a committee to co-operate with the Society with a view to bring about a cessation of the cruelties of every kind which are perpetrated in this country, whatever may be their source.

As an acknowledgment of the services rendered to the anti-Slavery cause by Mr. G. T. ABRINES, the *doyen* of the press in Morocco, and his colleague, Mr. L. A. COHEN, Editor of the *Réveil du Maroc*, Mr. ALLEN stated that he was happy to enrol them as Corresponding Members of the Society. This announcement was received with enthusiasm by the whole gathering.

The meeting terminated with a warm vote of thanks to the representatives of the ANTI-SLAVERY SOCIETY for their speeches.

SLAVERY IN MOROCCO.

(TRANSLATED FROM *Le Réveil du Maroc*, Dec. 2).

THE second visit to Tangier of two members of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY brings once more upon the *tapis* the great question with which the local press has constantly occupied itself, not without some success, since its birth. Although the radical suppression of Slavery may not yet be an accomplished fact, the press of Morocco can congratulate itself in having obtained something in this direction ; for it is in consequence of its protests against this infamous traffic that the civilised Powers have taken up the question, and have prohibited their subjects, and foreigners under their protection, from holding Slaves under penalty of losing their rights to the protection of the nations to which they belong. But it is just this last point which it is needful to watch more closely, for if instructions to this end have been given to the proper persons it is most important that they should be rigorously carried out.

Indeed, in defiance of the laws of their country, and of the humanitarian sentiments which ought to characterize all the Europeans in this country, many subjects and protected foreigners, defying their Governments and the threat of which we have spoken, still keep their Slaves, under the pretext that they are too much attached to their masters to leave them of their own accord.

But is it giving liberty to a Slave to keep him at one's house all his life without remuneration of any kind ? Can any one call a man free who receives corporal punishment for the least fault which he may commit ?

Fortunately the ANTI-SLAVERY SOCIETY does not wish to be satisfied with words, and in order to render an exact description of the real situation,

Messrs. ALLEN and CRAWFORD, two of its most illustrious representatives, propose to visit all the towns on the coast of Morocco, which will enable them to publish facts upon which public opinion in Europe has not yet a clear understanding.

With others we venture to believe that these gentlemen will not confine themselves exclusively to that which forms the special object of their mission, and that their solicitude for the descendants of HAM will not allow them to overlook the situation of the other subjects of the SULTAN, whose position is perhaps not less precarious than that of the negroes, for it is only by introducing reforms in the general administration of the country that the radical suppression of Slavery can be accomplished.

ANTI-SLAVERY MEETING IN MOROCCO.

TANGIER, Dec. 1.

THE first anti-Slavery meeting ever held in the dominions of the Sultan MOULEY EL HASSAN took place yesterday at the house of a well known English resident in Tangier. The object of the meeting was to welcome Mr. JOHN V. CRAWFORD, late her Majesty's Acting Consul-General in Cuba, a Member of the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and Mr. CHARLES H. ALLEN, the Secretary, who are visiting Morocco as a deputation of the Society. The meeting was a large and representative one comprising well known names of nearly every European nationality resident in Morocco, and also one wealthy Moor, but the names are, for obvious reasons, suppressed. His Excellency the AMERICAN MINISTER wrote to express his entire sympathy with the objects of the meeting, and his regret that temporary absence prevented his personal attendance.

Resolutions were passed *nem. con.* warmly welcoming the gentlemen above named to Morocco, where it was stated Mr. ALLEN's former visit had produced good results, which would now most certainly be increased, and the meeting resolved itself into a committee pledged to assist the ANTI-SLAVERY SOCIETY by every means in its power, more especially by the transmission of reliable information. It was also resolved to encourage the Society in its endeavour to arouse the public opinion of Europe, so that "the Governments of all civilized Powers may renew their efforts unitedly to put down this traffic in human beings by all peaceful means in their power." The proceedings, which were of a very interesting and animated character, were conducted in Spanish and English, and the meeting lasted about three hours.

MESSRS. CRAWFORD and ALLEN have also had an opportunity of taking down from the lips of the victim—a beautiful Jewess, about twenty years old—a full report of the atrocious punishment of 500 lashes inflicted upon her some two years ago, an account of which appeared at the time in the English newspapers. The perpetrator of this brutality was allowed to leave the country unpunished; nor has the poor girl ever received the smallest compensation. This is only one amongst numberless atrocities perpetrated in this unhappy country by Moorish "*protégés*" of foreign Powers, who are all powerful for evil, and who misuse the "protection" they receive to commit all kinds of villainies on the persons and properties of unprotected Moors. The whole question of granting "protection" to natives demands a prompt and complete supervision—as does also the condition of the horrible dungeons into which these poor wretches are flung—even here in Tangier—on the mere word of the cruel Governor of this town, and his still more cruel son. Messrs. CRAWFORD and ALLEN are about to visit the coast as far as Mogador, for the purpose of procuring further information as to the state of the Slave-trade, &c.
—*Daily News*, Dec. 8.

Slave Trade Papers.

MOROCCO.

OUR readers will remember that, early in 1884, the Secretary of the ANTI-SLAVERY SOCIETY, visited Tangier, and was able to elicit much important information with respect to the condition of that unfortunate country. The Slave Trade Papers* which were laid before Parliament during the late Session, have now been issued to the public, and we reprint some of the most important despatches bearing upon Morocco. Prior to Mr. ALLEN's visit the Foreign Office had had the question of Slavery in Morocco brought to its notice on several occasions by the ANTI-SLAVERY SOCIETY and Earl GRANVILLE had, in consequence, sent to Sir J. DRUMMOND HAY a letter of instructions, directing him to lose no opportunity of renewing his efforts to obtain the abolition of Slavery by the SULTAN. On the 7th January, 1884, the British Minister wrote, as follows, to CID MOHAMMED BARGASH :—

(After usual compliments).

“TANGIER, *January 7, 1884.*

“In the month of August last Mr. WHITE, who was at that time in charge of Her Majesty's Legation during my absence, addressed, as you are aware, by express order of Her Majesty's Government, a letter to the VIZIR, for communication to the SULTAN, on the subject of Slavery, pointing out that it had been abolished in all civilised countries throughout the world, Turkey and Egypt included, and that Great Britain had abolished it fifty years ago in her Colonies by paying 100,000,000 dollars to the British subjects who owned Slaves, and urging that His Shereefian Majesty the SULTAN and his Ministers should seek to follow the praiseworthy example set by other Mahommedan Sovereigns, and showing that it would be for His Shereefian Majesty's interests to act upon this advice, as the continuance of Slavery in a country like Morocco, which is contiguous to Europe, has created much dissatisfaction, and is a subject of constant comment in the public journals of England and other countries very unfavourable to the interests of the SULTAN, and to the maintenance of the integrity of these realms, for it is urged by many that a Government which pays no attention to the expression of public opinion in Europe, and continues to permit Slavery to be practised in a manner which is repugnant to the feelings of all civilised peoples, ought not to be allowed to continue to exist. Public opinion, expressed continuously in the influential journals of Europe, has, as you are aware, a great effect on the minds, not only of private individuals, but also on Governments, and sooner or later the latter may find it incumbent on them to meet the wishes of the public on important questions like this.

“The reply of the SULTAN through the VIZIR upon this subject was duly communicated to Her Majesty's Government, who are perfectly aware of the difficulty which may be experienced by His Shereefian Majesty in the sudden abolition of Slavery, but His Shereefian Majesty, in his wisdom, directed the VIZIR to say that ‘His Majesty would bear this subject in mind, and that it is a matter of the deepest interest to His Shereefian Majesty.’

“There is nothing in the Mahommedan law, that I know of, against the abolition of Slavery and of the sale of God's creatures. The question may arise as time passes, and public opinion against Morocco waxes stronger on

* C. 4523.

account of the continuance of this institution, whether, if Slavery is not abolished, the Government of a country which permits it to continue can be suffered to exist. There lies the danger, and as a true friend, who has ever at heart the welfare of Morocco, and the independence of the SULTAN, I will not conceal from you my apprehensions, and therefore give you timely warning.

"I have repeatedly pointed out to you the baneful effect upon the minds of European residents in, and of the numerous distinguished visitors to, Tangier, on witnessing the sale by auction of Slaves—where sometimes may be seen a mother sold to one person, and her children to another. I asked you to put a stop to the disgraceful practice of selling human beings by auction as is done with animals; you have not, to my great regret and surprise, attended to this advice, though you promised to do so.

"I have now to repeat my request that this be done, not only at Tangier, but at all the ports where Europeans reside, so that these disgraceful scenes be no longer witnessed.

"It has been stated in public journals of Europe that black boys are brought from the Soudan to this country, and that Slave-dealers mutilate numbers of them, so as to supply the harems with eunuchs, and that this is done in a barbarous manner, by which numbers of these boys perish in horrible agony. This, if true, is equivalent to the murder of God's creatures. I have to request that you cause an inquiry to be made into this report, and that orders be given to stop these horrid and cruel crimes, for such they are in the eyes of God and man.

"If Slavery cannot be abolished at once, let the SULTAN and his officers show at least their desire to mitigate the evils which emanate from the institution, as far as it is in their power to do so. This would show at least their friendly desire to meet the wishes of the powerful Governments of Europe, and especially of that of Great Britain, the true and disinterested friend of Morocco.

"Peace!

(Signed)

J. H. DRUMMOND HAY."

CID MOHAMMED BARGASH TO SIR J. DRUMMOND HAY.

(After usual compliments).

"TANGIER, *January 31, 1884.*

"We have received your letter of the 7th instant, informing us that Mr. WHITE, who was in charge of the Legation during your absence, wrote in the month of August last to the VIZIR, for communication to the SULTAN, on the subject of the general abolition of Slavery in all countries, advising that the example be followed, as the matter had been discussed in the principal public journals, and the continuance of Slavery in Morocco caused general dissatisfaction, and that the SULTAN's answer had been communicated to the British Government, who had instructed you to make a further representation on the subject.

"You observe that the abolition of Slavery is not contrary to Shrâa,* and that, as a true friend of this country, you will not conceal from us your opinion and apprehensions. You call especial attention to the sale of Slaves by public auction, to the separation of children from their mothers, and to the mutilation of boys brought from the Soudan to this country to be made eunuchs for service in the harem, some of whom die from the effects. You urge that a strict investigation be held, and a stop put to these practices, and that, if Slavery cannot be abolished, our Lord (may God protect him) and his Ministers should show their desire to mitigate the evils which emanate from

* The Mahomedan religious law.

the institution, as far as lies in their power, in order to please the Great Powers, and especially the Government of Great Britain, the disinterested friend of this country.

"We have given our attention to all you say. Know, Oh friend, that we cannot add anything to the answer given by the VIZIR, by direction of the SULTAN, except to declare to you that the abolition of Slavery cannot be effected, as that would amount to abolishing Shrâa, and the people of this country, especially the Ulema, would never admit this.

"We can assure you that Slaves are not kept in order to make money by their labour, but only for domestic service, such as in the harems, to perform services, inside the house and without, which cannot be performed by the ladies of a harem on account of their being kept indoors, as is customary in towns; and there is no distinction made in the treatment of Slaves and ladies of the harem either in the matter of dress or in the matter of food, and this, as you are aware, is a well-known fact.

"Did you ever see or hear of a male or female Slave being turned out of the house in time of famine, or deserted by the master (on account of the dearness of food)? Many free persons, when suffering in the time of famine, are deserted, and have no one to assist them as Slaves have.

"It is possible that poor people may sometimes sell their children to escape starvation, as happens also in other places, and may receive money for them to save themselves from penury, but this is disapproved of (by all good Mahommedans). This, however, cannot be the case with Slaves, for if a Slave bear a child to her master she becomes free, and the child inherits from the father, according to Shrâa.

"Moreover, if you care to collect information, and to prove this by inquiry, it will be evident to you how well Slaves are treated, so well, indeed, that most of them, male and female, if offered their liberty, refuse it, and prefer to remain Slaves; and this would not be the case were it not that Slaves, if deserving, are equally well treated and cared for as the members of the harem, and they know that if freed they must die from want, as has happened to others, and that there is a great difference between having to seek one's food and having it ready prepared for one by others.

"As to the statement which you say has appeared in the journals that children are brought here from the Soudan to be made eunuchs, we are very much surprised at it, for we have never heard of such a case, much less seen one, and it astonishes us greatly that you can have heard of such a thing, for the castration is performed in other countries and not here. Eunuchs are brought from the East in European vessels, but very few are ever brought to this country, and those are only employed in the highest posts, such as door-keepers at the Palace, guardians of the Treasury, attendants on the ladies of the harem, and on the Royal children, for much confidence is placed in them.

"With regard to the separation of children from their mothers, this may possibly occur sometimes, though very rarely, as it is forbidden, and contrary to Shrâa so long as the children are young, but when they are grown up and fit to marry the case is different, for a girl when she is ready for marriage is separated from her father and mother in all countries.

"We refer all that you have written to the SULTAN, in order that His Majesty may give directions that whatever is contrary to Shrâa should be put a stop to. With regard to your suggestion about doing away with the sale of Slaves by public auction, before the eyes of foreigners and others, we will make it also known to our Lord the SULTAN, and His Majesty, in his clear judgment, will decide what should be done.

"Peace and friendship.

(Signed) MOHAMMED BARGASH."

To this last despatch Earl GRANVILLE replied that he entirely approved of Sir JOHN DRUMMOND HAY's action in the matter.

SIR JOHN DRUMMOND HAY TO EARL GRANVILLE.

"TANGIER, *March 13, 1884.*

"MY LORD,—Mr. ALLEN, the Secretary of THE ANTI-SLAVERY SOCIETY, has lately visited Tangier, and I had a conversation with him on the subject of Slavery in Morocco. He left with me a copy of a pamphlet called the 'Anti-Slavery Reporter,' of which he is the editor. I cut out from the January number the accompanying paragraph, in which the writer suggests that I should 'insist that all persons who enjoy the protection of the British flag be required to refrain from the buying and selling of Slaves, or employing Slave labour.'

"I do not suppose that I would be justified in issuing an order to Moorish subjects in the service of British Consular officers, or who are employed as the agents of British merchants, and thereby enjoy British protection, to liberate the Slaves they may possess, under the threat of withdrawing British protection, without obtaining, in the first place, your Lordship's authority; but I beg to submit to your Lordship whether it would not be right and proper at the present time that this be done, as such a step would impress upon the minds of the SULTAN and his Ministers our earnestness in desiring to bring about the abolition of Slavery in Morocco.

"With regard to the few Mahommedans in the employment of Her Majesty's Government, of Her Majesty's Consul, and of myself at Tangier, I am happy to inform your Lordship they do not possess Slaves. Some few of them have black men and women in their households, but they are all manumitted, holding papers of their freedom, but declining to leave their comfortable homes.

"At the time when I was making pressing representations to this Government upon the subject of Slavery, I took an opportunity of expressing to those Mahommedan dependents who enjoy British protection, my anxious desire that any Slaves in their possession should be given their freedom if they were desirous of retaining my goodwill. On inquiry I discovered that only one man was held as a Slave, and, at my suggestion, the owner gave him at once his freedom. I marked my approval of the conduct of this Mahommedan, in setting such a praiseworthy example to his co-religionists, by making him a liberal present.

"I may here remark that, as the owners of Slaves almost invariably on their death-beds manumit the Slaves in their households, the number of persons actually in Slavery in Tangier is insignificant, and those Slaves who receive their freedom generally prefer to remain with the families of their late masters as domestic servants.

"Whilst awaiting your Lordship's reply to this despatch, I have requested the Consular officers at the Moorish ports to furnish me with lists of the Slaves in the employment of Mahommedans who enjoy protection.

"I have, &c.,

"(Signed)

J. H. DRUMMOND HAY.

"P.S.—Your Lordship will learn, from the accompanying copy of a despatch I have addressed to the Consular Officers of the Government I represent, that I have requested that they furnish me with lists of Slaves possessed by Mahommedans in the service of Austrian, Danish, and Netherlands

subjects, as well as of British. Under these circumstances, I have thought it my duty to apply to the several Governments I have the honour to represent for authority to issue instructions to their Consular Officers of a similar character to those I have submitted should be given to me by your Lordship.

"J. H. D. H."

EXTRACT FROM THE "ANTI-SLAVERY REPORTER" OF JANUARY 25, 1884.

"MOROCCO.—The flagrant and shameful spectacles witnessed every few days in the streets of Tangier, where small 'parcels' of human merchandize, including many children of tender age, are publicly sold by auction, induced the ANTI-SLAVERY SOCIETY to call the earnest attention of Her Majesty's Government to this scandalous proceeding, with the happy result that Lord GRANVILLE forwarded a very sharp note to Her Majesty's Minister in Morocco, enjoining him to call upon the EMPEROR to put a stop to this abominable traffic. At this moment, however, these sales continue as frequent as ever, as may be seen from the Report which we publish each month. Sir JOHN HAY will have to go on protesting, but his protests will be more likely to be listened to if he insists upon all persons who enjoy the protection of the British flag refraining from the buying and selling of Slaves or employing Slave labour.

The British Minister, at Tangier, also addressed a Circular to the British, Austro-Hungarian, Danish, and Netherlands Consular Officers at the Western Ports of Morocco, asking for a list of the number of Slaves, male and female, held by natives who enjoyed "protection," either as their dependents or in the service of merchants as "semsars."

In reply to a question by Earl GRANVILLE as to the practice of Diplomatic and Consular representatives of other Powers in Morocco, in regard to the holding of Slaves by persons enjoying their protection, Sir J. HAY thus wrote :—

"TANGIER, *April* 17, 1884.

"My LORD,—I have the honour to acknowledge the receipt of your Lordship's despatch of the 3rd instant, in which, with reference to my despatch of the 13th ultimo, your Lordship directs me to report what is the practice of the Diplomatic and Consular Representatives of other Powers in Morocco in regard to the holding of Slaves by persons enjoying their protection.

"With the exception of the French Minister, who has, by order of his Government, informed French subjects under French protection that they cannot be allowed to possess Slaves, foreign Diplomatic or Consular Officers have taken no steps to prevent persons under their protection from holding, purchasing, or selling Slaves.

"The Danish Government has instructed me to inform Moorish subjects enjoying Danish protection that they cannot be permitted to hold Slaves.

"My reason for recommending this step for the consideration of Her Majesty's Government was with the view of showing consistency in our action. We have urged the SULTAN to abolish Slavery, or at any rate to mitigate the evils produced by that institution, I thought it therefore advisable that we should give proofs of our earnestness by making it publicly known that those who desire to enjoy British protection can not, any more than British subjects, employ Slave labour or possess Slaves.

"It would appear from the Reports I have received from Her Majesty's Consular Officers that there are very few Moors under their protection who are owners of Slaves, and these few have, at their recommendation, manumitted their Slaves.

"I have, &c.

"(Signed)

J. H. DRUMMOND HAY."

LORD GRANVILLE assented to Sir JOHN HAY's suggestion that a notice should be issued warning British subjects and British protected persons in Morocco against holding Slaves, and instructed him to take whatever steps he thought best calculated to give effect to it.

In June the British representative reported that the SULTAN had sent orders to the Governors of towns to put a stop to the sale of Slaves by public auction, and on August 7th enclosed to Earl GRANVILLE the following Report from M. HUNOT, Vice-Consul at Saffee :—

VICE-CONSUL HUNOT TO SIR J. DRUMMOND HAY.

"SAFFEE, *July* 23, 1884.

"SIR,—With reference to your Excellency's Circular Despatch of the 19th May last, directing that all Moorish subjects under British and Danish protection who may be in the possession of Slaves, or who continue to employ Slave labour after the 30th June last, were to be taken off the list of *protégés*, I beg to state that this information was duly communicated to the parties enjoying such protection, and I am glad to be able to report that they have freed, in consequence thereof, about thirty-five beings who were in Slavery, and have also promised to abstain from entering in the future into transactions connected with this vile traffic. Their documents of freedom are deposited in this Vice-Consulate, which I intend to register in the book of public acts.

"The KAID OF SAFFEE has also received instructions from the Court to prohibit the parading of Slaves through the streets by the auctioneers who sell them.

"The traffic is diminishing, and the value of Slaves decreases daily.

"I have, &c.,

"(Signed)

GEORGE P. HUNOT."

PERSIA.

THAT a considerable Slave trade exists in the Persian Gulf is amply proved by the Despatches from the British Political Resident at Bushire, in fact, Lieutenant-Colonel Ross reported a "marked increase" in 1884, and sent to Earl GRANVILLE the following

MEMORANDUM.

"In May, 1884, the Political Agent at Muscat reported that for some time past rumours had been prevalent that the Arabs were likely to show renewed activity this year in connection with the African Slave trade, and he thought it probable that an attempt would be made to run several cargoes this season to Oman and the Persian Gulf, and that he had learnt that one large dhow

with a full cargo of Slaves had already been captured by one of Her Majesty's cruisers on the East Coast of Africa.

"In June the Political Agent communicated certain information received by him on the landing of cargoes of Slaves in Oman, as follows :—

"Early last month two small Slavers from Zanzibar landed their freight at El Khudthra, near El Mesnah, in the Batineh ; and some days later three or four more cargoes were successfully landed near Soweik. Soor has also received several batches of Slaves this season."

"In October the Political Agent reported the capture by Her Majesty's ship *Philomel*, off Soor, of an Arab dhow with 154 Slaves on board. Letters found in possession of the nakhoda (master) of the dhow contained information that another Slave dhow was shortly to follow this one.

"In November information was received from the Political Resident at Aden, and the Political Agent at Muscat, that Her Majesty's ship *Philomel*, on her way from Muscat to Aden, had captured another Arab dhow containing fifty-one Slaves bound to the Batineh.

"Again, in November, information was received from the Residency Agent on the Arab coast in the Persian Gulf, that about 220 Slaves had been imported by two vessels at El Batineh, and were being sent in small batches by native craft to the ports of the Trucial Chiefs on that coast. Further reports stated that a batch of fifty-four Slaves had been landed at Debay, and sold there, with the knowledge of the Chief. The Assistant Political Resident was, on receipt of the latter Report, deputed in Her Majesty's ship *Dragon* to the Arab coast, to institute inquiry and to demand the surrender of any Slaves proved to have been landed at Debay or other Trucial ports.

In consequence of the Reports of Colonel Ross to the Government of India, the SULTAN OF MUSCAT issued the annexed letter and Proclamation to various Sheikhs under his rule :—

THE SULTAN OF MUSCAT TO THE CHIEF OF RASAL KHYAWH.

(Translation.)

"(After compliments.)

"3rd Safar, 1302 (November 22, 1884).

"All vessels which shall arrive towards you, containing any Slaves, we have to request that you will apprehend the same, and hand over the Slaves to the British Agent, and punish the importers of the Slaves according to the extent of their crime and daring they have exhibited after the prohibition and interdiction ; and we hope that you will use no negligence and connivance in the matter, and salaam."

(Also similar letter to Sheikh Ahmed, of Omal Kain ; Sheikh Rashad-bin-Hamaid ; Sheikh Sahar-bin-Khabd, of Shargab ; Sheikh Hashar-bin-Maktoom, of Debay ; Sheikh Zaed-bin-Khaleefah, of Abu Thahee).

PROCLAMATION FROM THE SULTAN OF MUSCAT.

(Translation).

"To all who may peruse this, to wit, the prohibition to carry Slaves, which exists from of old still continues in the same manner at present ; therefore, every carrier of Slaves, or every one who helps him, commits the crime of disobedience, and is liable on that account to severe punishment, in order that another one may not commit it, or he who has committed it may not perpetrate the same again. That this may not be concealed, and salaam.

"3rd Safar, 1302 (November 22, 1884)."

SLAVES IN ASIA.

PERSONS ask us sometimes whether there are Slaves other than those of Africa, or African negroes in Brazil and Cuba.

An answer to this query may be found in Mr. A. R. COLQUHOUN'S interesting book, entitled "*Amongst the Shans*," which is full of allusions to the Slave hunting of Asiatic tribes, and of the singular custom of pawn Slavery in Siam and other countries.

Some time ago we discussed the subject of Slavery in China, and quoted Consular reports from Blue Books, which gave the numbers of Slaves, supposed to exist in China, at not less than *Fifty Millions*! And now we find the celebrated explorer, Mr. COLQUHOUN giving us vivid descriptions of the extent of Slavery in countries bordering on southern and western China. At the present juncture his book is remarkably interesting and instructive reading, but we are compelled to confine our quotations to those portions which bear upon the Slave question.

"KIDNAPPERS.

"The Karen-nees, like the Kachyens, their neighbours to the northwards, are renowned for their kidnapping propensities. At least one-third of the Slaves are taken from the Burmese Shan States, and the remainder from the adjoining hill-tribes. The officers of the KING OF BURMAH, when the Shan States were ruled by them, did nothing to protect the people, and even accepted presents from the Red Karens, as a bribe to stop their ears against all complaints. The country of these men-stealers extends from the Iltoo River to the banks of the Salween, and is about thirty miles broad, by an average of fifty miles in length, and forms a block to all our traffic with the part of the independent Shan country lying to the west of the Salween. . . . The Slaves who are captured become Slaves in the fullest sense of the word; they are carried off, with no hope of deliverance, save death or escape. Trapped by ambush and driven off, after capture, like fallow-deer by the men-hunters, they are torn from their forests, chained, and taken to the chief places of the Shan country, Siam and Cambodia, for disposal. At Pnompenh, the new capital of Cambodia, now under French protection, they are in especial demand, and are of a higher value than Anamite or Cambodian Slaves. According to DE CARNE, they are worth eight hundred francs each; while a Cambodian is hardly worth five hundred francs, and no more than two hundred francs is given for an Anamite. The main feature which determines their value is the degree of confidence which the master can place in their uprightness, which varies according to the race to which they belong.

"The Anamites on the one hand, and the Shans and Cambodians on the other, give themselves up to this shameful trade. The French narrate how, on asking the chiefs the worth of the principal articles of merchandise in their villages, they never failed, after mentioning rice, cotton, or silk, to add the Slaves, whose value fluctuated like that of other things, according to the law of supply and demand.

DEBT SLAVERY.

"About one-third of the inhabitants of Karen-nee are Slaves or serfs. The chief cause of this, according to O'RILEY, lies in the prevalence of indebtedness throughout the community. Debt is incurred originally by the heads of families to meet some casual expenditure attending their superstitious

ceremonies, and increased by the exorbitant interest they have to pay. When this remains unpaid at the period of the death of the borrower, and no effects are available for repayment, in accordance with the terms of the agreement, one or more members of the family become bond-Slaves, and subsequently, from incapacity to liquidate the original debt, with its large accumulation of interest, become permanently the property of the lender. Although bound to assist in the cultivation of their masters' lands, the bond-Slaves are not debarred from other pursuits from which to derive a means of eventual emancipation ; but this is of rare occurrence, and the state of indebtedness has become an integral portion of their social system, as well as of that of Upper Burmah, the Shan States, Siam, and Cambodia. . . .

SLAVE TRADE.

"The other, by far more iniquitous and remorseless state of Slavery in its worst features which prevails with this race, has its existence in their kidnapping propensities ; no one single individual of them but is ready on all occasions to avail himself of the opportunity to seize the person of any one of the Karen and Shan tribes which occupy the country in their vicinity.

"In most of the Karen-nee villages 'Shan-yangs,' of the Karen tribes, Yendalines, and Padaungs, of the mountain ranges to the north-west, are found, all doomed to a hopeless state of Slavery, into which, priced like beasts of burden, they are sold to the Zimmé Shans, by whom they are re-sold to the Siamese. This traffic is, however, decreasing. To the more depraved Shans and Toungh-thoos of the neighbouring States, the Karen country affords a means of selling into Slavery any member of their own community who may have incurred their enmity, and acts of the most inhuman kind are constantly enacted.

BURIED ALIVE.

"The Ka-roon, or Gai-kho, used to bury a Slave with every deceased Slave-holder or elder, but the custom is dying out.

SLAVE TRADE ON BRITISH TERRITORY.

"It is rather a hackneyed saying that any one treading on British soil becomes free ; it is true that in such a case a Slave can claim his freedom, but it is still the fact that not only are their daughters sold into matrimony by the poorer Burmese in British Burmah, but natives of India bring women over from the Madras coast and sell them to the highest bidder. In the case of the Burmese it may be said that the option of accepting a husband lies with the daughter, yet custom is strong, and few elopements occur. This custom of expecting a dowry from the would-be husband is considered only a just remuneration for the expenses incurred in the daughter's bringing up. On the other hand, with the Madras women middle-men are employed, who pay the expenses of the voyage and expect to be remunerated handsomely before they part with their dark bargains. The traffic in Madras women is, of course, carried on *sub rosa*, and, unless married, any woman can claim her freedom whenever she chooses ; but such is their ignorance that very few cases of this are known to have happened.

"We have seen that in Cambodia, which is under French protection, Slaves vary in value from two hundred to eight hundred francs, or from £8 to £32. In Siam the value of a man is from £10 to £20, a woman from £7 10s. to £12 10s., and children from twelve to sixteen years of age from £5 to £7 10s. ; Slaves by birth in the latter country can claim freedom on reaching manhood by paying £6. Some of the laws of Slavery in Siam give one such an insight into the character and customs of the people that they are worth while quoting.

LAWS OF SLAVERY.

"There are seven classes of Slaves, viz. :—1, bought with money ; 2, by birth ; 3, left by legacy ; 4, by gift ; 5, those who become so from gratitude ; 6, voluntary Slaves in time of famine ; 7, prisoners of war.

"These seven classes may be claimed and compelled to work.

CAUSES OF SLAVERY.

"The indebtedness of the people, which is the principal cause of more than one-third of the population of Siam being in bondage, arises from three causes—heavy taxation, gambling, and indolent improvidence. The taxes of men from eighteen to seventy years of age, on the inscribed lists in the Laos provinces, are a head tax of 10s., a land tax of 266 pounds of rice, and manumission from *corvée* labour, £2. Assuming the value of the rice to be 6s., about half what it would fetch at Rangoon, we have a gross taxation of £2 16s. a man.

VAST EXTENT OF SLAVERY.

"In the provinces, not only are one-third of the population said to be Slaves, but whole clans are dependent, much as the Highlanders of Scotland used to be upon the *chaos* or chiefs. When the taxes are collected, should the vassal be unable to pay them, he is frequently helped by the chief, who, on failure of the vassal to repay the principal with interest, can sell him as a Slave.

"Slavery is a canker which saps the manhood out of a people, encourages them in indolence, prevents them from enriching themselves and the State, keeps them backward in civilization, poor in spirit, and unfit, and perhaps unwilling, to cope with another race that will not bear the yoke. It corrupts the nature of the masters, who, wallowing in sensual indulgence, lose all zest for vigorous action, and at length become as unfit to govern others as they have become to control their own unruly passions. 'He that loves pleasure must for pleasure fall,' is one of those lessons that history is never tired of repeating. The Chinese are everywhere rapidly increasing in Siam ; the whole trade of the coast is carried on by them ; and the Chinese, and other Shans from the north, have for centuries been permeating through Upper Burmah and Siam, carrying away the cotton, tea, and other produce in return for the salt and other merchandise that they bring down. Our Burmese subjects and the Chinese, with the Northern Shans, bid fair soon to have the whole trade of the country in their hands.

VALUE OF SLAVES.

"Slaves are bought in Zimmé as elsewhere in Indo-China, the average price for a woman, provided she is under forty-five years of age, being about £6 5s. ; while that of a man, the inferior animal, is about £4. The *tsobua* is said to possess fifteen hundred ; the *chao hona*, one thousand ; the *kyou-koopone*, eight hundred ; and the other *chaos* from seventy to a hundred each, according to their wealth. The *puniah*s, or minor officials, have generally from fifteen to twenty apiece. You hear of people selling themselves for as small a debt as twenty rupees, or about thirty-six shillings. Any relentless creditor can enforce the sale of his debtors at their full market value. Even gambling debts are so discharged. In the State of Zimmé, in case an owner is well off, or is generously disposed, he sometimes allows some of his Slaves to settle in an outlying district to work for themselves ; but they can always be claimed, unless they are of the classes which are allowed to purchase their freedom, and are able to settle their debt and claim their privilege of doing so. Captives taken in war, and their male offspring, as I have shown already, cannot purchase their freedom. From what we learnt there is little doubt

that the sparsity of the hill-tribes in the hills neighbouring Zimmé has been chiefly caused by their having been, in the olden time, systematically hunted like wild cattle, to supply the Slave market ; but the KING OF SIAM has set his face against the practice, and has entirely put a stop to it. Serfs, of course, have the same privilege as bond-Slaves of changing masters, but are bound to give notice of their intention ; unless they can get a new lord more powerful than their old one, their instinct usually persuades them to remain. But, of course, the ability to leave whenever they choose prevents undue hardships being imposed upon them. The effect of this serfdom—or clanship, as, perhaps, it might be more properly called—and Slavery is not pleasant to contemplate ; it is a case of ‘ the big fleas and the little fleas ’ from the top to the bottom.”

J. G. WHITTIER, THE ANTI-SLAVERY POET OF AMERICA.

THE following account of a visit to MR. J. G. WHITTIER, the eminent American poet, which appeared in the *Pull Mall Gazette*, of November 25th, will be of interest to our readers. Members of the ANTI-SLAVERY SOCIETY will remember that for nearly half a century MR. WHITTIER has been one of its Corresponding Members, and about two years ago addressed a letter to the Secretary of the Society, in which he expressed his regret that, owing to his great age, he was now unable to help the cause with his pen as in bygone years.

“ A VISIT TO MR. J. G. WHITTIER.

“ AMESBURY is a little town on the northern edge of the State of Massachusetts, distant two hours by rail from Boston. On a winter's day the journey is a dreary one, through Salem, whose Custom-house once distanced Boston in its record of trade to and from all parts of the world, but is now almost deserted, and remembered oftenest only because NATHANIEL HAWTHORNE was its collector ; past tracts of so-called farming-land which recall EMERSON'S saying that the inhabitants had to plant their seeds in the crevices of the rocks while holding on the bushes for fear they should be translated, so righteous were they ; where every frost brings up a new crop of stones to the surface, and where the diminutive haystacks, propped up on scaffolding to keep them from the frozen floods of winter, are passed at about the rate of one to the square mile. It is a journey which throws much light on the painful genesis of the New England character, and as such it is an excellent preparation for a visit to Mr. WHITTIER, who is, both as man and poet, the most typical New Englander of America. The streets of Amesbury differ only in name, and as one of them is called Friends'-street, it is naturally there that the visitor looks for the home of the Quaker poet. Forty-four years ago, when Mr. WHITTIER came to Amesbury because his mother wished to be near the Friends' Meeting House there, which is the oldest in America, the place was a little village, difficult of access, and his home, which is now one in a row, stood by itself in the country. It is an oblong house, with a window on each side of a small doorway, built of wood, like all the other houses in the town, and like them painted white, except the wooden blinds to each window, which are bright green. It is entirely destitute of decoration, and this is the only respect in which it differs materially from its more modern neighbours.

THE POET AT HOME.

“ Unlike the homes of his compeers in American literature, LONGFELLOW, EMERSON, and LOWELL, who lived among books and pictures and memorials of fellow-workers in many lands, there is nothing in WHITTIER'S house to

suggest the poet and the man of letters. The small parlour into which the visitor is shown is furnished with the dreary and prim commonplaceness of horsehair upholstery, and the old-fashioned conventional ornaments under glass shades. It might be a Dissenting minister's front room in some provincial English town, like Leicester or Northampton, not yet reached by the iconoclasm of modern æstheticism. But Mr. WHITTIER's kindly greeting of 'How do thee do? I'm glad to see thee,' dispels all surprise, by recalling the fact that he is not only a New Englander, which means simple living from necessity, but also a Quaker, which means simple living from choice—a coincidence sufficient to explain even an asceticism in which horsehair should play a much more obtrusive part. He is a man of slight build and medium height, with thin gray hair, and a white beard around his shaven lips, but with scarcely any other of the common signs of great age. Although he is on the eve of his seventy-eighth birthday his step is almost as quick and his grasp as firm as they were half a century ago, and the soft dark eyes for which his family has been noted for generations are still undimmed, and flash with the old fire when he tells of the stirring times in which his chief work was done. Mr. WHITTIER's study is a small square room at the back of the house, heated by an iron stove, and furnished even more simply than the other rooms. Three portraits are conspicuous on the walls. The first is a large portrait of THOMAS STARR KING, the inspired young Boston preacher, whose eloquence carried all California before it at the outbreak of the War of the Rebellion. 'He and the Pacific Railroad saved the West for the Union,' is Mr. WHITTIER's comment. The others are the large Hawes photograph of EMERSON, and a proof engraving of ABRAHAM LINCOLN. On one side of the study is a bookcase containing some scores of books—old ones; and on the other a small desk, at which the poet does all his writing. 'My letters average twenty-five and thirty a day,' he says, 'and when I'm sick they accumulate, and then when I get well I make myself sick again trying to catch up with my answers to them'—too many, it is to be feared, being requests for autographs. Mr. WHITTIER speaks, as he does everything else, in the New England fashion, familiarly, even carelessly, with a fine democratic indifference to elegancies of pronunciation and finished periods. His poetry has not been written at any regular times, partly because he has suffered from pains in the head, which forced him to write when he could and not when he would, and partly because so much of his verse has been directly inspired by current events, and sent out, almost direct from his pen, to cheer the friends of freedom or to check her enemies. 'I think I was born with a headache,' he says; and since the office of the anti-Slavery paper in Philadelphia, of which he was editor, was attacked by a mob and burned, he has only been free from pain at intervals.

MR. WHITTIER'S POETRY.

"The poem called 'Ichabod!' which should always be remembered with BROWNING's 'Lost Leader,' is perhaps the best example of how Mr. WHITTIER's best poetry has sprung straight from his sympathy with the great reforms and reformers of his time. On March 7, 1850, DANIEL WEBSTER, representing Massachusetts in the Senate, made a speech on the Slavery question, in which, to the amazement and intense disappointment of his friends and the whole anti-Slavery party, he gave his assent to the Fugitive Slave Bill—a measure authorizing Southern Slave-owners to seize their escaped Slaves in any free State, and carry them back to bondage. 'It was a fearful blow to us,' says Mr. WHITTIER, 'wholly unexpected. I wrote "Ichabod!" the next morning, after an entirely sleepless night. If I had waited a couple of months I don't

think I should have written it.' It is a lament for the spiritual and moral death of Webster ; his extraordinary powers remain, the poet says, but—

“All else is gone, from those great eyes
The soul has fled :
When faith is lost, when honour dies,
The man is dead.”

“‘I am not sorry I wrote it,’ he adds ; ‘but I feel sure that if WEBSTER had lived till the outbreak of the war he would have been found as strong as ever on the right side, and I have said so in the “Lost Occasion.” It was his miserable ambition to sit in the presidential chair that betrayed him.’

“Mr. WHITTIER, as has been said, is a typical New Englander ; not only has he never been out of America, but he has never lived any length of time outside of his native State. LONGFELLOW wrote the ‘New England Tragedies,’ and LOWELL has immortalized the New England dialect in the ‘Biglow Papers,’ but it is pre-eminently in WHITTIER that all the aspects of the New England country and character find expression. His poems are as closely identified with its scenery as those of WORDSWORTH are with the English Lakes ; in the local guide-books he is quoted on almost every page. The hills and rivers of New England, with their strange-looking but very musical Indian names—Katahdin and Chocorua, the Winnepesaukee, the Pemigewasset and the Merrimac ; the healing pines, the maple orchards, the brilliant autumn foliage ; the country festivals—the husking, the quilting, the apple-paring ; even the familiar local industries, the shoemakers, the drovers, the fishermen, the lumbermen—these, and such as these, in spite of his natural affinity to the rich poetical material of other lands and times, are the staple of WHITTIER’s song. But above all, he is a New Englander in his possession of that Puritan temperament which has made New England the stronghold of the moral ideas of the Republic. In spite of his natural poet’s love of beauty, and his early cultivation of it by study of the ‘soft melodious lays which melt the golden ages through,’ his pleasure-shunning ancestry was so strong in him that the moment he was aroused to the existence of a great wrong in his native land, the poetical gift seemed to him only a divinely appointed weapon in a bloodless conflict. He has described himself perfectly from this point of view as—

“‘one, a dreamer born,
Who, with a mission to fulfil,
Had left the Muses’ haunts, to turn
The crank of an opinion-mill.’

HIS MISSION.

“And just as the greater part of Mr. WHITTIER’s best poetry has sprung from this conviction of his own mission, first against Slavery, then against rebellion, and always against untruth and injustice, so now, in the evening of life, his recollections naturally turn back to the times when he was fulfilling it. As he tells the remarkable story of his ‘call’ from the obscurity of his father’s farm, it sounds like one of the prophetic summonses of the Old Testament. ‘I had sent a little poem,’ he says, ‘to a local newspaper, published not far from where we lived, and shortly afterwards, as I was at work ploughing on the farm, they came to tell me that some one had called to see me. I had never had a visitor before in my life, and had nothing on but a flannel shirt, a pair of trousers, and an old hat, so I had to slip in at the back of the house to make myself presentable. When I went into the parlour I found my visitor was the editor of the paper to which I had sent my poem, and he had liked it so much that he had driven over to make my acquaintance, and to ask me

to write some more for him.' This discriminating editor was no other than WILLIAM LLOYD GARRISON, then practising in the obscure *Newburyport Free Press* the pen which was afterwards, in the *Liberator*, to make all America ring, and from that time his influence upon WHITTIER was great and constant. WHITTIER wrote for the various papers in which GARRISON was interested, he followed him to many places, he was even present when GARRISON was mobbed in the streets of Boston, and helped to escort him to the prison there as the safest temporary refuge. Finally, he was among the chief mourners at GARRISON's funeral. Of these times Mr. WHITTIER willingly talks, and with now and then a flash of the eye as the old indignation and scorn return for a moment, to be followed by a pleasant, forgiving laugh, as he realizes how completely they have passed away, he tells how he was hooted and stoned by mobs or vilified by writers and speakers, how his office was burned over his head, how once he and GEORGE THOMPSON, then M.P. for the Tower Hamlets, were besieged in a house by an armed crowd, and how they had the gates opened, and drove at full gallop down the street, through a hail of stones and bullets. Through these days, as a glance at Mr. WHITTIER's collected works will show, every successive incident inspired him with some fresh song of encouragement, some thrilling lament or scathing satire, the combined effect of which no one will ever be able to estimate, except in so far as every one does so who reflects that Slavery is only a far-off dreadful memory, and that the Union is free for ever from the danger of division. And through all those days, too, his calm confidence in the triumph of right enabled him to find enjoyment in the struggle. 'GARRISON often said to me,' he says with a smile, 'how those days tried men's souls, but I used to tell him that if the old martyrs whom we pity so much had as many good times among their sufferings as we were having, I would never feel sorry for them again.'

"In the retirement of his old home Mr. WHITTIER is frequently visited by his English admirers. Among the latest have been Mr. MATTHEW ARNOLD and Mr. GOSSE. The former found a striking instance of 'culture's charm and labour's strength, in rural homes united'—to quote WHITTIER's description of his native State—in the person of the wife of a young working farmer, who was familiarly acquainted with all his writings, both in prose and poetry—a discovery which is said to have moved him almost to tears. Mr. WHITTIER dislikes, for himself, biographies and biographers. 'Of course, I am glad,' he says, 'to have thee tell my friends anything about me they care to know; but such fame as a man gets from books written about him after he is dead seems to me worth very little. I have never thought of myself as a poet in the sense in which we use the word when we speak of the great poets. I have just said from time to time the things I had to say, and it has been a series of surprises to me that people should pay so much attention to them and remember them so long.' But no one else will be surprised. And whether it is the effect of the noon sunshine, or whether it is that the landscape is transfigured in the light of the poet's reminiscences, for some reason or other the journey back to Boston takes one through a country where the soil seems less stony and the haystacks less solitary, and where even the old seaports seem not so much deserted, as peopled with stirring memories.

NEW MEMBER OF COMMITTEE.

MR. W. WILBERFORCE BAYNES has been elected a Member of the Committee of the ANTI-SLAVERY SOCIETY.

Brazil.

WE reprint, from the columns of the *Rio News*, the following summary of the recent measure passed by the Legislative Assembly of BRAZIL, ostensibly for the abolition of Slavery.

THE SARAIVA LAW.

"The new Emancipation Act, introduced into the Chamber of Deputies in May last, passed the Senate in third reading on the 24th ult., and received imperial sanction on the 28th—the date of the formal promulgation of the Rio Branco law in 1871. It also will therefore be known as the law of 28th September.

"The first article provides for a new registry of Slaves, in which shall be included the name, nationality, sex, descent (if possible), occupation, age, and value—the last to be according to the scale of values fixed by this law. The registries will be based on those of the law of 1871, or of certificates of the same, or on an exhibition of titles of ownership. Allowance must be made for the time elapsing since first registry in specifying age. All registries not in accordance with these provisions will be null and void, and the registering officer will be liable to a fine of from 100 to 300 dols. for making them.

"The maximum values are fixed as follows:—

Slaves under 30 years	...	...	...	...	900 dols.
" from 30 to 40 years	...	...	...	...	800 "
" " 40 to 50 "	...	...	...	...	600 "
" " 50 to 55 "	...	...	...	...	400 "
" " 55 to 60 "	...	...	...	...	200 "

The valuations of female Slaves will be 25 per cent. under these prices. Slaves of sixty years and over will be registered separately for the purposes hereafter specified. One year is allowed for the registration, the announcement of the same to be made within ninety days. All Slaves not registered within that period will be considered free, and all Slaves of sixty to sixty-five years will be exempt from the obligatory service required by this law. All persons charged with the registry of Slaves belonging to others will be held responsible for the value of Slaves liberated by a failure to register according to law. This obligation also includes all creditors holding Slaves as security for indebtedness. Receipts may be required for the documents deposited with the registering officer. The registry fee will be 1'000 dols. for each Slave, the proceeds to go to the Emancipation Fund after paying all expenses of registration.

"After the announcement of the new registry is made, all fines incurred for inobservance of the law of 1871, relative to the registration of Slaves, shall be forgiven (*relevados*). All persons liberating, or when they shall have liberated, Slaves by voluntary gift, shall be forgiven all imposts due to the national treasury on such Slaves. The term for registration must be uniform for the whole empire.

ARTICLE II.

"Provides that the Emancipation Fund shall consist: (1) of all existing taxes and revenues; (2) of a new additional tax of 5 per cent. on all general imposts except those levied on exports, which will be collected free of collection expense, and will be included in the finance budget for each year; (3) of 5 per cent. bonds of the public debt, with half per cent. annual amortization, whose interest will be a charge on the new 5 per cent. surtax. This new surtax will be collected after the extinction of Slavery until the

debt created by this new issue of bonds shall be extinguished. The Emancipation Fund will continue to be applied according to the *reglamento* of 1872. The new surtax will be divided into three parts: 1st, for the liberation of the oldest Slaves according to the provisions of a *reglamento* to be hereafter prepared; 2nd, for special application in the liberation of Slaves (at half, or less than half, their value) of mining or agricultural establishments, whose proprietors desire to convert them into enterprises maintained by free labour; 3rd, for subsidies in aid of colonisation. To aid the transformation of establishments maintained by Slave labour into those maintained by free labour, and to aid the development of agricultural colonisation, the Government is authorised to emit the bonds heretofore specified. The interest and amortization of these bonds cannot absorb more than two-thirds of the proceeds of the new 5 per cent. surtax.

ARTICLE III.

"Provides that all registered Slaves may be emancipated by means of indemnification through the fund, or any other legal form. The registered values will be diminished as follows:—

2 per cent. in 1st year	7 per cent. in 6th year
3 " " 2nd "	8 " " 7th "
4 " " 3rd "	9 " " 8th "
5 " " 4th "	10 " " 9th and 10th year
6 " " 5th "	12 " " 11th, 12th, and 13th year.

"No incapacitated Slave can be emancipated by the employment of the fund; every Slave so considered will remain with his master. The Slaves on agricultural estates will be liberated by the fund, if their masters propose to employ free labour, on the following conditions: (a) liberation of every Slave and obligation not to admit others; (b) indemnity from the State for half the value of the Slaves in 5 per cent. bonds, preference being given those who most reduce this indemnity; (c) the services of the Slaves thus liberated in usufruct for a period of five years. The freedmen thus bound to service will be fed and clothed by their ex-masters, and will be entitled to daily wages fixed by their said ex-masters and the *juiz de orphaos*. These wages, which constitute a savings fund (*peculio*), will be divided into two parts, one for immediate use, and the other to be deposited in a savings bank or *colectoría* until the termination of the freedman's term of service. All liberations by the deposit of private *peculios* on the part of the Slave will be regulated by the valuations fixed by this law.

"Until the close of the new registration the present methods of valuations will continue in force, but within the maximum prices herein fixed. The liberation of Slaves is valid even when their value exceeds the testamentary interests of the grantee, or though they may be necessary to the heirs of the estate. Liberations by third parties are permitted on the exhibition of the price.

"Slaves of sixty years of age are free, they being obliged, however, to serve their ex-masters three years as an indemnification for their liberation. Those between sixty and sixty-five years will not be compelled to serve their ex-masters after reaching the last named age. This service will be remitted on payment of one half the maximum valuation of Slaves between fifty-five and sixty years. All freedmen over sixty years who have served their time on the estates aided by the State [Art. III, Section 3] will remain with their ex-masters, who will be obliged to feed and clothe them but will be entitled to such service as they can render; if they prefer to live elsewhere the *juiz de orphaos* can give the requisite permission.

"Obligatory domicile for five years from date of liberation, in the municipality where liberated, except the capitals, will be required of all freedmen. Those who leave such domicile will be considered as vagabonds and will be arrested and set at work in agricultural colonies, or on public works. The *juiz de orphaos* can authorize a change of domicile, if the freedman is trustworthy and specifies the place he wishes to reside. Any freedman found without occupation will be compelled to find employment, or to contract his services within a period marked by the police. That period expiring without his having done this, he will be sent to the *juiz de orphaos* where he will be compelled to enter into such a labour contract, under penalty of fifteen days imprisonment at hard labour, and of being sent to some agricultural colony for a second offence.

"The domicile of a Slave can not be changed from one province to another. Such a change will result in liberation, except, (1) when the transfer is from one establishment to another of the same master; (2) when the Slave is obtained by inheritance or by a legal adjudication; (3) when the master's domicile is changed, and (4) when the Slave runs away. No runaway Slave can be liberated by the Emancipation Fund. The apprenticeship of freedmen liberated under Art. III, Section 3, can not extend beyond the final extinction of Slavery.

ARTICLE IV.

"Provides that the *regulamento* drawn up by the Government for this law shall determine the rights and obligations of freedmen and their ex-masters under Art. III., Section 3, of other freedmen subject to terms of service and their employers, of the intervention of guardians on the part of the Slaves, and of the powers of the judicial authorities under the provisions of this law. The infraction of the rights and obligations first mentioned will incur a penalty of 200 dols., or imprisonment with labour for 30 days. The whipping of Slaves will be regulated by Art. 260 of the criminal code. The right of masters to the services of free born children (*ingenuos*) or to Government bonds instead, will cease with the extinction of Slavery. The Government will establish agricultural colonies under military discipline in various parts of the country, to which unemployed freedmen will be sent. Effective employment in agriculture will constitute legitimate exemption from military service. No province, even under a special tariff, will be exempted from the payment of the 5 per cent. surtax. The *regulamentos* which shall be prepared by the Government, after being put into execution and subject to the approval of the legislature, shall be consolidated with all the dispositions relative to Slavery contained in the law of 1871, and the respective *regulamentos* not hereby revoked.

ARTICLE V.

"Revokes all dispositions contrary to this law.

In commenting upon the terms of the foregoing Act, our contemporary thus observes :—

"As for the emancipation project its defects and faults are legion. It is intended to accelerate the liberation of Slaves, but practically it will retard every movement in that direction. And aside from its pretensions in that direction, one of its chief objects seems to be to grant a general amnesty to the Slaveholders for all their past evasions and infractions of the law. It treats Africans imported since 1831 as legal Slaves, and it also authorises the

registry of those declared free by the Rio Branco law for non-registration. It remits all fines incurred for violations of the old law, and even cancels the unpaid taxes levied on Slaves in case of liberation. There is no offence or error of the Slaveholder which it does not excuse and forgive, while there is no possible fault of the freedman which it does not place under police supervision and judicial correction. It is to be expected, of course, that a legislature of Slaveholders will make laws in their own interests, but even in this there is a limit beyond which it is not decent to go."

THE LATEST PHASE OF THE EMANCIPATION QUESTION IN BRAZIL.

THE latest phase of the Emancipation question is that of the surrender of *ingenueos* in exchange for the bonds offered by the Government, under the Rio Branco law, as an indemnity for the loss of their services up to the age of twenty-one years. The *ingenueos* may be turned over to the Government after reaching the age of eight years, at the option of the master. The thirteen years of obligatory service after that age, or its legal equivalent in Government bonds, is generally considered as repayment to the master of the cost of rearing these freeborn children. Those who know how very slight this cost really is, whether in food, clothes, or time of the mother, will find much difficulty in understanding how the indemnity could have been placed so high. The bonds issued for this purpose draw 6 per cent. per annum for thirty years, and as the indemnity for each *ingenueo* is fixed at 600 dols. the interest received is 36 dols. a year, or a total of 1,080 dols. for the whole period. For the insignificant outlay involved in the rearing of a Slave woman's child until it reaches the age of eight years, or for the relinquishment of what profit he might wring from such child during the next thirteen years the master is entitled to receive a secure income of 1,080 dols. That so few have thus far taken advantage of this provision can only be explained by the supposition that the Slaveholders have not fully comprehended its opportunities, or that they have expected too much from the thirteen years' service conceded to them. From this time forward, however, it may be safely prophesied that the Slaveholders will not fail to take full and prompt advantage of this strangely liberal alternative. The *Jornal do Commercio* of the 26th ult., in recording some cases of this kind, points out the results of such a choice, and it may be fairly presumed that our colleague's calculations will travel farther and make a much deeper impression than the dangers to the public treasury which he points out. How it is possible that the consequences of such an alternative could have been overlooked, either in the discussion of the original law, or in the framing of the recent Saraiva law, is more than we can understand. It is clear, however, that the rearing of *ingenueos* under this present law can be made a very profitable business, as every child at eight years of age represents a six per cent. thirty years' bond of 600 dols., or a secure income of 1,080 dols. How profitable this can be made, under favourable conditions, may be seen from the fact that twenty Slave women can produce every year a secured income to their master of 16,200 dols., allowing for a mortality of 25 per cent. during the eight years he will be obliged to keep the *ingenueos* before turning them over to the Government. It may be that the possibilities of this law were never realised by those who framed it, but now that they are known its retention on the statute book will be an eternal disgrace to the country
—*Rio News*, Oct 5.

EGYPT TWENTY YEARS AGO.

(FROM A CORRESPONDENT.)

ALEXANDRIA, *November 10.*

PERHAPS few countries have had so many books written about them as Egypt during the last fifteen or sixteen years. But further back than 1870, Egypt and the Egyptians were not an object of much interest to Englishmen, and though we often hear of the days of SAID and ABBAS PACHAS, sometimes as the "good old days," and sometimes in mysterious connection with secret murders and harem intrigues, no mention seems to be made of the every-day life of that period in the towns where the European Colonies were establishing those interests for which Egypt has since so dearly paid.

This is all the more curious since there must be hundreds, still resident in Egypt, who remember clearly the first state of the country of their adoption; but, perhaps, like the Anglo-Indian eye-witnesses of the horrors of the Mutiny, they prefer to forget the past in the more comfortable present. Those who cry out nowadays against the defects in the police organisation—and there is no doubt that it is still painfully defective—have probably a small idea of the state of public security two short decades back.

In the days of which I am about to write, before the dream of a Canal had entered the brain of DE LESSEPS, Suez, was a very different town from what it is at present. In some ways its importance has increased, but in others its independence has vanished. It was then the great half-way station between England and India, and a nest of the greatest desperadoes the world held. I have never been in America; but an experience of the darkest places of London and Paris, the purlieus of Vienna, and the vilest dens of Constantinople still leaves me with a firm conviction that any of these were safer at midnight than Suez and Alexandria in the sunlight of a Summer afternoon.

In Suez we used to walk the streets with a revolver, at full cock, in the hand, and even this precaution would be of little avail for the man who was marked by one of the "bands." To explain the "band" system would take too long, but suffice it to say that at Suez, Alexandria, and Cairo there were organised bands of ruffians, chiefly Greeks and Italians, under acknowledged chiefs, who were only too well known. No one attempted to interfere with them except in the last extremity of self-defence of his own life.

* * * * *

I think it was in 1868, or 1867, that a horrible crime was perpetrated in broad daylight, after the following fashion. There was at that time a large *café* standing off the Place des Consuls, called the *Café Fuik*. Two respectable girls served as waitresses there. One afternoon, about three o'clock, several carriages drove up, and a dozen or so of ruffians, with knives and cocked revolvers, entered the *café*. Instead of opposing them, every one was careful to place himself in the most secure hiding-place which offered itself. The men seized one of the girls, and carried her off to the Rosetta Gate, where, in a public thoroughfare, they outraged her in the most fearful manner, and left her dead in the road. One only of the murderers, an Egyptian Bey, was punished by a fine, I believe.

A little later, on Christmas Day, 1870, in the afternoon, I heard a tumult in the street, and, going out to see, a man ran past me, and asked me what I was doing. I replied, "Nothing particular." He advised me to get in and shut the door. I had not talked more than a minute with him, when on turning round I saw an Arab who had been standing near me lying on his

face. He had had a knife stroke from one of the fugitives, wantonly given *en passant*. The man who did it, far from being brought to justice, was afterwards promoted to be one of the body guard of the CAPOUDAN PACHA, or Admiral of the Port of Alexandria.

I might multiply such stories, but will content myself with one more instance from Alexandria. Every old Alexandrian will remember the celebrated chief of a band, P——. His end was worthy his life. He was standing one afternoon in the doorway of a *café*, when another desperado, from behind, reached over his shoulder and stabbed him with a long knife, it going in at the right lung and coming out at the back. The assassin immediately fled, pursued by P——, who followed him for nearly a hundred yards, firing eleven shots at him before he himself fell stone dead in the road. His funeral oration was thus tersely pronounced by a bystander:—"The souls of the hundred and fifty fellow creatures the brute has assassinated will now at last have a chance of the revenge they have been waiting for so long."

Cairo was not much better than Alexandria in those days. There were two rival chiefs of bands who, whenever they met in the street, used to shoot at each other; but, curiously enough, one is alive still, and the other met his death at the hands of a stranger. He was a strange character. His first wife having died, he married again, and, having had high words with his second wife, who abused her predecessor, he went off to the cemetery, disinterred the first wife, cut off her arm, and returning, beat his second wife about the face with it. The man who finally ridded the world of this monster is now a public servant in Alexandria.

One of the greatest inconveniences to honest men of the murdering system so much in vogue amongst the thieves was the chance of being mistaken for one by night. It is not so very long ago that a respectable citizen, when crossing the road, was stabbed to the heart. The assailant, bending over him to make sure, started back, exclaiming "*Peccato, mi sono sbagliato*" ("What a pity; I have made a mistake"). It was too late, however, to remedy it.

Although the present state of things is vastly superior to that which I have been describing, the "band" system is by no means stamped out, and the abominable habit of carrying arms perpetually is universal amongst the lower class of Greeks and Italians, both here and in Cairo. Scarcely a week passes without some stabbing affray, and, beyond a paragraph now and then in the local papers, little notice, as a rule, seems to be taken of the crimes. A case which only recently occupied public attention was that of the murder in the Ezbekieh Gardens, outside the theatre. During one of the *entr'actes* high words passed about one of the girl artistes, and on the Italian being threatened by the Greek, or by one of his comrades, he whipped out a knife and laid low his adversary, who died shortly afterwards. He was tried before his Consulate, but was merely punished with a nominal fine. I am told the actress afterwards appeared on the stage nightly draped in black, to sing her comic songs, and there the episode ended for the time, though it is far from improbable that the man of the knife will be quietly despatched in his turn one of these days.—*The Standard*, 20th November, 1885.

THE UNITED STATES MINISTER TO LIBERIA.

MR. MOSES HOPKINS, of North Carolina, who has been appointed American Minister to Liberia, was born a negro Slave. After obtaining his freedom he received a collegiate education. He is a Presbyterian clergyman, and has been Principal of the North Carolina State Normal School.—*The Times*.

Reviews.

GUIDE HYGIÉNIQUE ET MÉDICAL DU VOYAGEUR DANS L'AFRIQUE CENTRALE.*

WE have received a copy of the second, and revised, edition of this work, which was originally compiled in 1880-1881 by a commission appointed by the Society of Practical Medicine of Paris. Our esteemed corresponding member, DR. DUTRIEUX BEY, in May, 1880, read before the Society of Medicine a paper giving an account, from a medical point of view, of his travels in Central Africa, and in its concluding paragraphs urged upon that learned body the appointment of a commission which should draw up a complete medical guide for the use of travellers in the unhealthy districts of the "Dark Continent."

To the appeal of DR. DUTRIEUX the Society of Medicine responded favourably, and in 1881 a volume appeared giving the conclusions at which the commissioners had arrived. The first edition having become exhausted, the editors undertook the revision of the work, and the result now lies before us in this valuable treatise. There are copious indexes, and a list of medicines and other articles which should form a part of every African traveller's outfit. The editors have consulted upwards of 340 works in all languages which give the experiences of numerous explorers, and this book should be of great use to Missionaries and others about to proceed to Africa.

HANDBOOK OF JAMAICA.†

By the courtesy of the editors in sending us a copy we are again able to notice, in our columns, this very useful Handbook. The residents in the island must find it invaluable. We would specially draw attention to an interesting article on "Jamaica as a Winter residence for Northern people."

Out of a total of 2,317,692 acres in the Colony available for cultivation, we find, in 1883 and 1884, the following statistics:—Sugar, 42,518 acres; Coffee, 20,731; Cinchona, 5,000 acres. The growing export of Bananas, Oranges, Pine Apples, and Yams is a sign that the island is making some progress.

With regard to immigration, we make the following extracts:—

"No East India immigrants were introduced in 1882, but in 1883 396 were received. The applications in 1884 for East India immigrants having been too late for the immigration season in India, the Secretary of State, at the solicitation of the West India Committee, sanctioned the introduction of Chinese immigrants, and 680 arrived from Hong Kong in July last. (1884) . . . During the period that intervened between the 1st October, 1873, and the 30th September, 1884, the number of immigrants who returned to India was 3,296. On the latter date:—

The number serving under indenture in the Colony was	...	...	...	2,152
The number who had served five years under indenture, but had not completed ten years' residence was	...	...	...	1,263
The number who had completed ten years' residence and voluntarily become Colonists was	...	...	...	9,741

The total number of East India immigrants in the Colony on the 30th September, 1884, was therefore 13,156

* Paris: Challamel Ainé, Editeur.

† London: Edward Stanford. Jamaica: Government Printing Office.

CAIRO HOME FOR FREED WOMEN SLAVES.

TO THE EDITOR OF *The Times*.

SIR,—In an article on "African Slavery and the Slave Trade," in *The Times*, of December 23, 1883, you were good enough to allow me to plead the importance of opening one or more homes for freed women Slaves in Egypt. The strong personal support given to this movement by the Right Hon. W. E. FORSTER, endorsed as it was by the cordial approval of the Editor of *The Times*, enabled THE ANTI-SLAVERY SOCIETY to collect a sum of £1,600, which they forwarded to the Committee in Cairo. This sum, together with £100 from HER MAJESTY THE QUEEN, sent direct to Sir EVELYN BARING, enabled him, as President of the Committee, to authorise that body to commence operations in Cairo. The result of the good work, so ably organised by Mrs. SHELDON AMOS, and other active members of the Cairo Committee, is well portrayed in the following extract of a letter written by the Treasurer, Colonel SCOTT-MONCRIEFF, R.E., to his father-in-law, Mr. EDMUND STURGE, the well-known Chairman of THE ANTI-SLAVERY SOCIETY.

For the satisfaction of those who have so generously contributed to the formation of the Cairo Home, I ask you kindly to give space for this letter.

I am, Sir, yours faithfully,

CHAS. H. ALLEN, Secretary.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
55, New Broad Street, E.C., Nov. 4.

"CAIRO, October 6th, 1885.

"I have been this afternoon to see the Slave Women's Home, and I am sure you will like to hear about it. Mrs. CREWE, the matron, has been at home for some three months, and has just returned. I had a long talk with her, and I was very well pleased with what I saw and heard. There are only nine or ten women in the Home, including three children, but they are constantly passing through, getting places as servants. Mrs. CREWE says Syrians, Jews, and Copts (sometimes Mahomedans) apply for women servants. She always makes inquiries, and gets the women places very easily where they get £1 a month and their food, &c. She says all these women look on the Home as their home; come to see her every now and then; leave their boxes, and even their letters of freedom, with her; and in this way she keeps up with some sixty women who have gone through the Home this year. She does not know one who has taken to bad ways, and generally they are a respectable class of girls. The three children she now has are little stout dumpy Topsies, for whom she could easily get places, but she wants to train them herself to be good servants. I saw Major SCHEFFER to-day, the head of the Manumission Office, and he says that during this last month there were some ninety-five applications in Cairo alone for letters of freedom, of which over seventy were from women. If only one-quarter of these go to the Slave Home it will soon swell up in numbers, and I should think it is sure to do so. What pleased me was that the girls looked on it as a sort of head-quarters, and regarded Mrs. CREWE as a friend. So I say, without hesitation, the thing is doing well, and is likely to be of use. I am better pleased with it than I ever expected to be. . . .

"C. SCOTT-MONCRIEFF."

THE SLAVE TRADE IN THE LAKE REGIONS OF CENTRAL AFRICA.

SIR,—Some twenty-five years ago Dr. LIVINGSTONE attempted to conduct Bishop MACKENZIE and his party to the region about Lake Nyassa, because he knew that part to be one of the chief hunting grounds of the Slave-dealer ; and because he hoped that the presence there of Englishmen would tend to heal what in the last days of his life he called the "open sore of the world."

It was LIVINGSTONE's appeal to the Universities that later on induced Mr. W. P. JOHNSON to spend, almost alone, seven years in those parts, going in and out among the people and closely studying their life and condition.

On his return to England last year Mr. JOHNSON declared his conviction that the best way to influence this vast region effectually for good was to place upon Lake Nyassa, which is 300 miles in length, a Church steamer, which would give safe and regular access to the towns along its eastern shores.

By a letter just received from Bishop SMYTHIES, who is now at the Lake, we learn that this steamer, sent out from England in small pieces, at a cost of upwards of £5,000, is now put together near Lake Nyassa, and is shortly to begin her work upon its waters.

The Bishop has with him a party of eight—clergy and artisans—and with the aid of the steamer his plan is to settle on an island close to one great Slave ferry, and to establish sub-stations upon the mainland, using the island as a place of refuge when necessary.

Your readers may be interested to know that the condition of the people who inhabit the eastern shores of Lake Nyassa is, from the Bishop's report, "worse now than ever," the people living for protection in low marshy places in utter terror and misery from continual raids. *The motive of these raids is chiefly to feed the Slave-trade.*

The new steamer will begin its work just as the English Consul, Mr. HAWES, arrives to succeed the late Captain FOOT, and it is hoped that this means of visiting the eastern shores of the Lake may largely conduce to the beneficial effects of the Consul's presence there by affording him the means of transport.

All who care for Africa and wish to suppress the Slave-trade will watch with interest the effect of this happy coincidence of effort—Consular and Missionary—for this unhappy region. In the opinion of our Committee, presided over by the Bishop of CARLISLE, the present is a distinct epoch in the history of the Mission, and a most important step in fulfilling the purpose for which it was established.

W. H. PENNEY, Universities' Mission.

14, Delahay Street, S.W., October 19, 1885.

THE SLAVE-DEALERS OF THE CONGO.

At the meeting of the Geographical Society in Vienna, on Wednesday, three letters were read from Dr. OSCAR LENZ, who states that the great Slave-dealers who look with much hostility upon the European settlements on the Congo, have tried to frighten him from pursuing his journey, by causing the condition of the Upper Congo to be described to him in the darkest colours. He adds that in present circumstances Colonel DE WINTON, the Governor of the Congo State, must be careful not to come into collision with the powerful Slave-dealing interest.—*Pall Mall Gazette*, October 30th, 1885.

GENERAL GORDON ANTI-SLAVERY MEMORIAL FUND.

A Reminiscence.

To those who had the privilege of anything approaching close personal intimacy with GENERAL GORDON his memory can never die. He is one of those men whose example stimulates for good in this world, and whom you assuredly hope and expect to meet again in the after and higher life.

Thinking, therefore, over the many hours he has sat with me in this office, in the heart of the busy and unheeding capital of the world, I seem to feel the genial presence of the great Friend of Africa, and to hear him again discussing plans for the extinction of the curse of Slavery in that vast continent where Ethiopia is ever stretching out her hands unto God. Why should his name ever be obliterated from the roll of those who are still working for the Slave, and of those who will still have to go on working when all of us are gone?

GENERAL GORDON was a Member of the Committee of the ANTI-SLAVERY SOCIETY. In its work he was deeply interested; so much so, that, when he had not Eight Hundred Pounds in the world, he insisted upon presenting One Hundred Pounds to the Society whose sole aim and object is the freedom of the human race. The name of GENERAL GORDON ought never to be dissociated from the work of that Society, a work in which, as a "Ministering Spirit," he is, perhaps, still engaged. Therefore his fellow Committee-men are about to take the hundred pounds given by him into their keeping, and on that foundation which he laid they will endeavour to raise a fitting monument to their friend and coadjutor. Let those who reverence the memory of GORDON help them to raise an ANTI-SLAVERY MEMORIAL worthy of his name.

All sums given to this Fund will be invested in the names of Trustees, and the *Interest* will be applied to the continuous work of the Society, so that GENERAL GORDON'S connection with that work may go on so long as a Slave shall bear upon his neck the deadly weight of the cruel Slave-yoke, or in his wasted limbs the galling canker of the iron chain.

CHAS. H. ALLEN

Towards this object the following sums have already been received:—

	£	s.	d.
Donation from General Gordon (1880)	100	0	0
Rt. Hon. the Baroness Burdett-Coutts	100	0	0
J. W. Wagner, Esq.	100	0	0
Mrs. Surtees-Allnatt	50	0	0
Francis Reckitt, Esq.	50	0	0
A Lady (E)	50	0	0
Mrs. Bruce (daughter of Dr. Livingstone) <i>per</i> H. M. Stanley, Esq. ...	25	0	0
Earl Granville, K.G.	5	0	0
W. H. Warton, Esq.	5	0	0
Mrs. Chas. H. Allen	5	0	0
E.C.	5	0	0
Miss Bodkin	5	0	0
Miss Ainger	5	0	0
Miss Tollette (<i>per</i> Rev. C. T. Ackland)	3	0	0

SLAVES AT CAIRO.

OUR Cairo Correspondent writes, on the 15th instant: "Last Saturday the police agents at Cairo, whose duty it is to keep their eyes on the doings of the Slave-dealers, and to watch the state of the Slave-trade, hearing that a ship was in quarantine at Suez, from Jedda, left here and boarded her. There were a large number of Slaves on board, mostly women. It was explained to them that they were at liberty to leave their masters if they chose. Seventeen women at once took advantage of the protection given them, and were brought on Sunday to the English Home for Freed Female Slaves. This institution is open to any women Slaves who wish to accept their liberty, and is under the patronage of HER MAJESTY THE QUEEN. The number of Slaves liberated at Cairo, for the month of September, was 193: for August, 214."—*Daily News*, Oct. 21, 1885.

FORM OF BEQUEST

TO THE

ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the Anti-Slavery Society, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling (free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose."

FRIENDLESS AND FALLEN.

.....

THE Committee of THE LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION are now in URGENT NEED of CONTRIBUTIONS for the ACTUAL MAINTENANCE of the 180 INMATES in the SIX HOMES and OPEN ALL NIGHT REFUGE.

Nearly ONE THOUSAND YOUNG WOMEN and GIRLS have been brought here by MISSIONARIES and others, and every suitable case has been welcomed.

One Thousand friends of poor Young Women and Girls are asked to send a Donation, or take a COLLECTING CARD and gather £1 AMONGST FRIENDS.

The Bankers:—LLOYDS, BARNETTS, & BOSANQUET'S Bank (Limited). City: 60, Lombard Street. West: 54, St. James Street, W. Or, FRANCIS NICHOLLS, ESQ., 14, Old Jewry Chambers, E.C.; or to

200, Euston Road, London, N.W.

EDWARD W. THOMAS, Secretary.

On December 31, E. W. T. will complete his Thirty-fourth Year's Work on behalf of Young Women and Girls.

THE BEST TEMPERANCE BEVERAGE.

"MONTSERRAT"

Either alone, or with the addition of Sugar, or Simple Syrup, which can be obtained from any chemist, and mixed with Water or Soda Water and a little Ice, if obtainable, one of the most delicious drinks can be made, but care should be taken that "MONTSERRAT" LIME-FRUIT JUICE **only** is used, as it has the delicate aroma and flavour peculiar to the Lime Fruit, and found in no other Lime Juice.

The Lancet says:—"We counsel the public to drink their Lime Juice whenever and wherever they list. As a rule Lime Juice is, particularly during the summer, a far more wholesome drink than any form of alcohol. We have subjected the samples of the 'Lime-Fruit Juice' of the Montserrat Company to full analysis, with a view to test its quality and purity. **We have found it to be in sound condition, and Entirely Free from Adulteration.**"

Many other refreshing drinks can be produced with the "MONTSERRAT" LIME-FRUIT CORDIALS, a list of which follows:—

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